

Chapter 1

Introduction

Spiritual intelligence

Spiritual intelligence is a combination of two words which are “spiritual” and “intelligence”. First one “spiritual” is taken from a Latin language word “spiritus” meaning “to provide light and vitality to a system” (Zohar, 1997). Most of the anthropologists, clinicians, philosophers, thinkers, educationists and educational experts tend to state intelligence as a core item of mind and do not take into consideration the spirit. The intelligence through which one gets integrity. It is the intelligence of soul and the deeper self. Through spiritual intelligence, one creates some important questions and reframe one’s answers (Zahar & Marshall, 1999). Most of the people are stuck within the conflicts of meaning and merit, spiritual intelligence is the one that helps to cope with these problems. One provide context to the problems and think for solution on a larger, wider and richer scale. Through spiritual intelligence, one can think of life in a more meaningful way than most others (Zahar & Marshall, 2000). Another researcher defined it as the ability to use spirituality in a more adaptive way to organize skills (Emmons, 2000). Five components of spiritual intelligence proposed by Emmons were as follows

- Solving problems using spiritual resources
- Entering higher state of consciousness
- Learn from routine experiences
- Capability to differentiate material from abstract
- Capability to perform virtues

Emmons then vanished the fifth component but kept the remaining four as core components of spiritual intelligence (Emmons, 2000).

David B. King elaborates spiritual intelligence is a combination of one's adaptive abilities which comprise of abstract and transcendent characteristics of reality which include awareness, consciousness, unification of non-physical aspects of one's existence. On basis of his definition, King postulated four main dimensions of spiritual intelligence

1. **Critical Existential Thinking:** it is one's capability to ponder about existential issues in a critical way, like existential nature, reality, universe, time and space. It also involves to evaluate relation of one's existence and these existential aspects.
2. **Producing Personal Meaning:** it is one's capacity to think about one's personal meaning through physical and mental experiences of one's life.
3. **Transcendental Awareness:** it is the capability of identification of transpersonal aspects of oneself, others and environment under normal conscious state, also to identify environmental relation with oneself.
4. **Conscious State Expansion:** this is one's ability to move in and out of higher states of personal consciousness, methods can vary person to person.

Spiritual intelligence can differ among individuals same as other areas of life including knowledge, developmental milestones and complexity of abilities. Spiritual cognition is displayed in a number of ways throughout humanity (Noble, 2000). Every individual has its own potential and tendency of the way they manipulate and use intercommunicating spiritual information. Processes of personality and intelligence are related in some way (Emmons, 2000). hence, it is possible that differences exist in organization and display of spiritual intelligence (Wolman, 2001). In Big Five

Personality theory, some characteristics are similar to those used for expression of spiritual intelligence. These characteristics include being stable emotionally, agreeableness and being open. The development of the mastery of spiritual intelligence is correlated with stability, kindness, responsiveness, open mindedness and creativity (McCrae & Costa, 2002).

Spiritual intelligence can also be harmful when over exaggerated over other aspects of life. An individual with very high spirituality is otherworldly focused that individual is unable to function properly in daily routine works. A spiritually intelligent individual has the ability to match earthly and heavenly demands. If inequality exists in both domains, it may cause destruction in psychological as well as interpersonal functioning. Furthermore, there are some drawbacks of being overly forgiving, grateful, humble and too self-controlled. To be extreme in any of these domains can cause maladaptation, emotional instability and failure to lead spiritual intelligence in an accurate direction (Emmons, 2000).

Components of Spiritual Intelligence

There are some components that comprise overall spiritual intelligence. These components are very crucial for enhancement of spiritual intelligence. These components are described as under.

Critical Existential Thinking

Existential or metaphysical issues include reality, world, space, time and death. Critical existential thinking includes critically brainstorming about these aspects of world or reality. The concept of critical existential thinking overlaps in definitions of both spirituality and spiritual intelligence (Gardner et al., 1993). This concept is vast enough to

be applied to everyday issues. One can relate these issues to one's existence. Even objects and events can be related to existence. There is a quest for understanding that ultimately raise some related patterns of behaviors, that are a result of critical existential thinking. Mastering this ability does not only mean to critically think about existence, but one must be able to move to some conclusion or plan for further processing. One must create some personal philosophies in context of existence. As critical thinking is to observe, experience, reflect, reason or to communicate after skillful conceptualization, to apply, to analyze, to synthesize and then evaluate available information. This process enhances intelligence as well as spirituality (Scriven & Paul, 1992).

Personal Meaning Production

Second core component of spiritual intelligence is the production of one's personal meaning in life. It is known as the ability through which one creates or opt to some personal meaning and a life purpose regarding all psychophysical happenings (Koenig et al., 2000). It also counts the capability to create and then master the purpose of life. Likewise, existential thinking, personal meaning production is also an element of spirituality and spiritual intelligence (Nasel, 2004). Personal meaning production includes generating symbolic meaning out of regular events and circumstances to apply it to all life experiences (Reker, 1997). Purpose means direction or goals, personal goals or direction are crucial elements of healthy living. Not having any purpose puts individuals in never ending anxiety. Personal meaning, when developed, increases personal significance and satisfaction in life. Purpose is directly related to meaning in life, so personal meaning production is a crucial element of healthy lifestyle. If one is able of

producing meaning out of everyday experiences, one can produce meaning in life easily (Wong, 1989).

Transcendental awareness

Third component of spiritual intelligence is transcendental awareness. It is the capability to perceive oneself, others and the physical world. It also overlaps in definition of spirituality and spiritual intelligence. Awareness of oneself and environment leads to better understanding of what's happening, it increases fluency in routine and lessens the anxiety. It is the capability to sense spiritual dimensions of one's life. It is the ability to sense those general aspects of reality which are never yet sensed. Transcendental awareness is seen as transcendental actualization. It is also similar concept as self-actualization based upon experiences and awareness. Awareness of inner being and then acting accordingly (Reker, 1997).

Conscious state expansion

Fourth and final component of spiritual intelligence is conscious state expansion. It is very closely related to transcendental awareness but clear cut differences are also found. Transcendental awareness is just about normal awareness while being awake and alert, while conscious states expansion means to enter within higher states of spirituality. Some states of consciousness are cosmic consciousness, pure consciousness and unitive consciousness. Higher states of consciousness are deeply connected to religiosity and spirituality. For better religious and spiritual experience, potential mental health is necessary, on other hand better mental health also enhances spirituality and religiosity (Tart, 1975).

Adolescents

A transition stage of psychological and biological changes that occurs between puberty and adulthood. Duration of this age is 13 to 19 years of age approximately (APA Psychology Dictionary, n.d.). Approximately, every sixth person is adolescent.

Adolescence is a time of transition from childhood to adulthood including physical, emotional and social changes. It is important to protect adolescents from adversity and promotion of socio-emotional learning. It is a critical period for development of social and emotional habits either good or worse for mental health. These habits include sleep patterns, exercise, coping strategies, problem-solving and interpersonal skills.

Furthermore, this stage also includes development of self-esteem, self-efficacy, self-compassion and other such parameters.

Parenting and Spiritual Intelligence

The process of raising a child is referred to as parenting. Healthy parenting is very important element of life. Universally, there are three major elements of parenting.

Providing safety to child, introducing cultural values and preparing the child to become a productive adult (APA Psychology Dictionary, n.d.). spiritual intelligence plays a role in effective parenting. It helps enhance children's mental health. Parents with high spiritual intelligence have good marital relationships and better parenting techniques. This results in competent, self-regulated children with better school performances (Brody, 2003).

According to one study, those parents who attended church regularly were having children with good academic performance as reported by their teachers (Bartkowski et al., 2008). Children's beliefs and behaviors are largely influenced by parent's religiosity and spirituality specially those of children and adolescents (Kim et al., 2009). Mothers

interacting with children having some behavioral conflicts and disturbances have their quality of life affected and low performance. Divine intelligence contains adaptive skills that rely on non-material dimensions of reality. It also provides personal awareness, deep insight about purpose of life. According to research spiritual intelligence and resilience of mothers is compromised those having children with behavioral problems (Hojjati et al., 2018).

Self-Efficacy

Self-Efficacy of an individual is his confidence in his skills and abilities regarding a respective task performance. Along with the set goals, the most powerful element of a successful task is self-efficacy. Self-efficacy determines how much effort individual puts, how much persistent individual remains, how individual plans the strategy in accordance with job performance. It remained a favorite area of work for researchers that whether an individual can have too much self-efficacy. As self-efficacy is far way different from self-confidence and self-esteem, it develops more readily. Self-efficacy is a much stronger component of how much successfully an individual performs any task than self-confidence and self-esteem. If one needs to master a skill, self-efficacy plays a fundamental role such as public speech, maintaining diet or attaining an organizational role. When involved in a complex task, self-efficacy increases the behavior of improvement and strategy making while decreases the behavior of making excuses for completing the task. Self-efficacy increases the productivity of individuals even under time pressure. On other hand, low self-efficacy can lead to problematic thinking and creates hindrance in process of problem solving (Bandura, 1997).

According Albert Bandura, interpretation of information from four main sources of influence helps to develop beliefs of self-efficacy:

Mastery Experiences

It's one of the most crucial and vulnerable resource of self-efficacy. When an individual takes a new challenge and succeed in it, such positive performance outcomes provide mastery experiences. It provides efficacy information through evidences of whether one can master a skill through whatever it demands. If the beliefs of self-efficacy are not firmly established, failures can undermine it. Mastery experience can be achieved through practice. Positive thinking that one has the capability of achieving set goals leads to the struggle of achieving those goals (Bandura, 1997).

Vicarious Experiences

Second important source is vicarious experiences gained by social role models. If one observes individuals similar to oneself succeeding through some efforts, this motivates the observer too. This increases the behavior of mastering through struggle. Positive role models especially those with healthy lifestyle habits motivate to adopt at least a few of their habits. These role models can include siblings, more knowledgeable others, parents, teachers and coaches (Bandura, 1997).

Social Persuasion

When healthy feedback and appreciation is provided throughout the task, it increases one's level of confidence in one's abilities to perform complex tasks. On other hand, level of personal-efficacy may drop when destructive feedback comes out of unwanted depreciation. Verbal persuasion helps a person in every stage of life but if it is provided in early stages of life, it is much better (Redmond, 2010).

Emotional and Physiological States

Emotional, physical and psychological health of an individual is a strong predictor of one's mindset towards one's abilities. It is easy for one to boost up self-efficacy when one is feeling healthy. The intensity of physical and emotional health is not important but how they are perceived is what that counts (Bandura, 1977). People with perceived healthy life consider their efficacy arousal positive towards their goal achievement but those with negative beliefs about health ignore such arousals (Bandura, 1982).

Self-Compassion

The word compassion means "to suffer with". Self-compassion means to act the same way one acts towards others while in a suffering or hardship, or to notice some unwanted thing towards oneself. Rather than ignoring one's sufferings completely. One should tell oneself that no matter it is hard but focus should be on that how can one make the things less complex and move towards solution. Despite harshly criticizing and blaming oneself for various shortcomings, self-compassion is the feeling of kindness towards one's shortcomings. It helps the person to make changes in oneself in order to feel healthier and happy. Compassion towards self means to honor and accept one's humanness. As it is the reality of life that things always do not go in one's favor, in hardships and failures, self-compassion helps one to stand firm and love oneself. (Neff, 2003)

Three components of self-compassion

Self-kindness vs. self-judgement

Self-compassion keeps one warm and kind towards one's failures and inadequacies instead of self-criticism which involves ignoring one's pain and blaming

oneself for one's shortcomings. Self-compassionate people are aware of inevitable failures and imperfections of life, so they remain kind and gentle towards themselves. They do not start blaming and being harsh towards themselves when life is hard on them. Not everything happens as planned or wanted, but when one denies this reality, one suffers from pressure, exasperation and disapproval. When this reality is accepted, one becomes kind and sympathetic towards oneself. (Neff, 2003)

Common humanity vs. isolation

When one frustrates on not having things, irrational sense of isolation develops. Individual starts thinking that he is the only one who suffers, denying the reality that everyone suffers at some point in their life within any range of severity of suffering. Perfect explanation of human is something that is imperfect and mortal. Self-compassion creates a balance in life by making the person recognize that suffering and personal shortcomings are part of life. (Neff, 2003)

Mindfulness vs. over-identification

Self-compassion demands balanced thinking towards negative emotion so that feelings are neither suppressed nor over-identified. This can be done by creating a sense of empathy towards oneself. One should observe one's negative emotions with openness and clarity, to keep oneself mindful of one's own emotions. Mindfulness does not mean to be judgmental, but to be aware of emotions and feelings exactly as they are. One should not ignore one's pain and be compassionate towards oneself. (Neff, 2003)

Operational Definition of Study Variables

The operational definitions of the constructs used in the current study are as follows

Spiritual Intelligence

The intelligence through which one gets integrity. It is the intelligence of soul and the deeper self. Through spiritual intelligence, one creates some important questions and reframe one's answers. (Zahar & Marshall, 1999)

Self-Efficacy

Self-Efficacy is one's belief in one's confidence regarding some respective task performance. Along with the set goals, the most powerful element of a successful task is self-efficacy. (Bandura, 1997)

Self-Compassion

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Adolescents

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Chapter 2

Literature Review

Spiritual intelligence is latest type of intelligence and researched are being conducted by different researches to connect it to different variables. This chapter uncover these researches as well as explain models regarding study variables.

Theoretical Framework

A simple model of four intelligences

In the simplest model of intelligences by Wigglesworth, four types of intelligence are shown in a pyramid according to developmental milestones. The model is very simple yet informative and eye-catching. According to this model, sequence of intelligence appearance is physical intelligence, linguistic intelligence (IQ), emotional intelligence (EQ) and spiritual intelligence (SQ). However, emotional and divine intelligence go side by side. As child, individual first develops physical skills like sitting, walking, running and grabbing. Then the child focuses on language and other abstract abilities. After that, relational skills are developed. Some develop these skills very early while other develop too late. But this area becomes the main focus later in adult life. When individual starts to find purpose and meaning of life, spiritual intelligence becomes the main focus. It also includes the process of identity development. Spiritual intelligence and emotional intelligence are related in some way that basics of emotional self-awareness is necessary to start developing the spiritual intelligence. On other hand, spiritual intelligence tends to strengthen our emotional skills. This help people to find some spiritual leader or become the one for others. Spiritual leaders are the one with qualities like loving, caring,

forgiving, peaceful, courageous, generous, faithful and persistent (Wigglesworth, 2011).

Spiritual intelligence includes 12 basic skills which are as follows

- To be aware of self-worldview
- To be aware of one's life purpose
- To be aware of one's values
- Complex inner thoughts
- To be aware of ego self
- To be aware of interconnectedness of life
- To be aware of other's worldview
- Time perception awareness
- To be aware of limitations of perception
- To be aware of laws of spirituality
- To seek guidance of higher power

Model of self-efficacy

According to Bandura, coping strategies one applies in everyday problems can be studied under conditions of stress and related problems. These coping strategies are also helpful to learn about how much one puts effort for achieving the goal or rather ignore them and not putting efforts. According to this model, the self-efficacy of an individual is the quality which is automatically retained. When an individual is confident enough to resolve his issues on his own, their self-efficacy increases. For instance, you could say that people with greater levels of self-efficacy have locus of control on internal basis. The locus of control is the area of your life that you perceive to have the most control over: either internally (internal locus of control) or externally (external locus of control). Self-

efficacy and internal locus of control frequently go side by side, but if one moves only in one of these directions too far, it can cause problems; for example, someone who blames himself for everything is likely to be away from a healthy and happy life, while someone who doesn't blame themselves for anything is probably out of touch with reality and may find it difficult to relate to and connect with others. (Bandura, 1997)

Biopsychosocial Model

In order to precisely develop "compassion patterns" in our brains, it is necessary to integrate knowledge from a variety of fields. Such as genetics (e.g., it is known that certain genes control the hormone oxytocin, which is responsible for care, affiliation, and calming behavior); neurophysiology (e.g., it is known that certain regions of brain, especially in the frontal cortex, makes us empathetic and less aggressive); and psychology (e.g., it is known that it is beneficial to maintain certain beliefs, various self-identities and behaviors related to safety); Social relationships (for instance, it is known that people are less likely to act defensively and cruelly when they feel loved and rather than when they are threatened or rejected). Cultural norms (for instance, it is known that the Buddhist culture gave rise to different and unique cultural patterns than those of the Roman or Nazi empires—which, surely, have an effect on the blossoming or suppression of compassion). Ecologies (for instance, it is known that people adapt to their environments, and that environments that are relatively safe and benign produce different cultural values than environments that are full of dangers and uncertainties). (Engel, 1981)

Researches on Spiritual Intelligence Predicting Self-Efficacy and Self-Compassion

According to one study, university students often have difficulty and conflicts with their new independent routines away from their parents, which is characterized by a variety of issues. The study's goal was to find out how students at Malaysia's University Putra investigated the impact of emotional as well as spiritual intelligence, and self-efficacy on health-related behaviors. Significant correlations were found between emotional intelligence, spiritual intelligence, self-efficacy, and healthy behavior. The connection between spiritual intelligence and encouraging healthy behaviors was somewhat mediated by emotional intelligence and self-efficacy ($p=0.0001$). So, there was a correlation between spiritual intelligence, emotional intelligence, and self-efficacy, as well as a correlation between these three factors and health behavior. (Zohar, 2011)

Another study looked at the correlation between self-compassion, spiritual intelligence, and life fulfilment. They were also invited to share a tale about a challenging moment from the previous year. Life satisfaction was favorably correlated with and predicted by both spiritual intelligence and self-compassion. Additionally, the beneficial impact of spiritual intelligence on life satisfaction was strengthened by self-compassion. Low levels of spiritual intelligence among participants had the biggest moderating effects. In qualitative investigations, it was discovered that those with high levels of spiritual intelligence and self-compassion tended to apply these skills to deal with issues in their lives, ultimately feeling more authenticity, thankfulness, and peaceful resolution. The findings imply that self-compassion and spiritual intelligence are significant well-being determinants. (Neff, 2002)

According to a different examination of spiritual intelligence, among the several types of intelligence, there is one that can mostly develop on its own that is spiritual intelligence. The merging of the interior cosmos of brain and soul with the outside universe, as well as multiple modes of knowing, are prerequisites for spiritual intelligence. It can grow via pursuit, study, and application. The development of it may also be aided by spiritual experiences, depending on the environment and integration technique. Being wise and acting with compassion are indications of spiritual development. Spiritual intelligence is important for comprehension in making spiritual judgements that support mental wellbeing and development of a healthy personality. (Albertson et al., 2014)

In another study, the literature on adolescence, spiritual intelligence, and associated notions were reviewed. Because adolescents are searching for their identities and future personalities during this time, adolescence is the best time to cultivate positive emotions and development of basic skills for life. Because it anticipates behavior and adaptation and provides skills that help people overcome difficulties and achieve their goals, spirituality can be seen as a type of intelligence. The psychologist's understanding of spirituality was expanded when it was thought of as a type of intelligence, allowing for its relationship with logical mental processes like setting of a goal and solving a problem. Spiritual wisdom allowed individual to ask if one desires to be in a particular predicament in the first place. (Bluth et al., 2016)

The difficulties faced by mothers of children with behavioral issues confront the need to improve mental traits, particularly the quality of their life, in this sample. In light of this, a research was done to forecast the quality of life in 2018 for mothers of children

with behavioral disorders in terms of spiritual intelligence and resiliency. Based on the findings, spiritual intelligence ($r=0.59$, $P<0.01$) and resiliency ($r=0.63$, $P<0.01$) demonstrated a favorable and significant link with quality of life. Additionally, the regression analysis's findings revealed that spiritual intelligence and resilience, respectively, the count of variance in quality of life was accounted for 66% and 68%. Resilience outweighed spiritual intelligence in this conclusion ($P = 0.01$). The research demonstrated the significance of spiritual intelligence and resilient traits in predicting the quality of life for mothers of children with behavioral issues. (Gheysaranpour et al., 2018)

In another study, an effort was done to identify, explain, ascertain, create, rate, and critically assessed the main elements influencing the development of spiritual intelligence. It has also been attempted to encourage a positive outlook and to enjoy and be interested in these elements. The paper's conclusion states that spiritual intelligence is "intelligence that helps to fulfil the potentialities of the individuals' abilities through the non-cognitive virtues to prepare them to solve the everyday problems for life in the new situation of the socio-psycho-physical environment for attaining the highest knowledge and wisdom, if the teachers are able to change such kind of behavior patterns of individuals, this is spiritual intelligence. (Halama & Strizenec, 2004)

Another study was conducted to assess the range of children's mental health based on the spiritual acuity of their parents and to investigate the association between parents' demographic traits, spiritual quotient, and child's mental health. The study's findings indicated that children's levels of mental health vary depending on their parents' spiritual intelligence, with higher spiritual intelligence being associated with better mental health

than lower spiritual intelligence. Additionally, spiritual intelligence of parents varies depending on educational background. (Fowler, 1995)

Another study sought to ascertain whether adolescents with high levels of self-compassion self-reported higher levels of emotional wellbeing than adolescents with low self-compassion, as well as whether high self-compassion adolescents responded differently from low self-compassion adolescents to a social stressor in a lab setting. The results showed that people who self-reported having higher levels of emotional wellbeing than people who self-reported having lower levels of emotional wellbeing (the median) were in the high self-compassion group. Overall, those in the high self-compassion group responded to the TSST less physiologically stressed than those in the low self-compassion group, which was measured by measuring physiologic stress. (Nasel, 2004)

Self-compassion is an adaptive self-attitude when taking into account one's shortcomings or challenging circumstances, and it appears to be essential to the experience of adolescents. Self-compassion, however, is still being studied less in adolescence. Results supported the SCS's second-order, six-factor, and gender-neutral measurement invariance. Along with assessments of pleasant emotional memories, depressive, anxiety, and stress symptoms, the SCS and subscales also demonstrated strong internal reliability and convergent validity. Overall, the results show that the SCS is a reliable and valid way to measure teenage self-compassion. (Neff, 2003)

Another study finding showed that self-compassion was highly correlated with wellbeing in both adults and adolescents. In addition, the predictors of individual variations in self-compassion included family and cognitive variables. Finally, it was discovered that the relationship between interpersonal factors and wellbeing was partially

self-compassion mediated. Findings point to self-compassion as a potential intervention goal for youth who have low self-esteem. (Neff & Seppala, 2016)

In a study, the combination of care-seeking and caregiving was found to predict self-compassion, with high caregiving intensifying care-seeking's beneficial effects. As predicted, the highest level of self-compassion was predicted by a high care-seeking and high caregiving combination. The combination of low care-seeking and high caregiving, congruent with the idea of obsessive caring, predicted the lowest degree of self-compassion. Findings imply that improving one's ability to seek out and provide care for others may help one cultivate a kinder way of relating to oneself. (Redmond, 2010)

In a study, secondary school pupils' extrinsic and intrinsic motivation to learn was evaluated. Additionally, socioeconomic level, gender, and other demographic data were gathered. Overall, it was predicted that there is a lot of variance in extrinsic motivation depending only on self-efficacy, while variance in intrinsic motivation was predicted to depend on personality and self-efficacy. Gender, age, and SES did not predict academic motivation statistically. Discussion is held regarding the implications for improving academic motivation in secondary school students. (Arch et al., 2016)

Rationale

According to research, it is revealed that spiritual intelligence is strongly correlated with self-efficacy. (Animasahun, 2008) qualitative research also reveals a strongly positive predictive association among self-compassion, spiritual intelligence and life satisfaction. (Margaret, 2013)

Spiritual intelligence is a new domain and needed to be explored more deeply. It is correlated with mental well-being. In western literature, plenty of researches are done

to find out relationship between spiritual intelligence and positive variables within same group of population, while there is negligible research that tends to seek relationship between spiritual intelligence of others with positive variables of children. In Asian literature, spiritual intelligence is not explored enough. This area needs to be worked on.

The prediction of self-efficacy and self-compassion of adolescents on basis of spiritual intelligence of mothers is not revealed since. This area needs to be explored to see how parenting practices influence personality of children. This study will fill the gap in knowledge and literature.

Objectives

Two main goals of current research are

- To assess the association between spiritual intelligence of mothers and self-efficacy and self-compassion among adolescents.
- To assess the predictive association between spiritual intelligence of mothers and self-efficacy and self-compassion among adolescents.

Hypotheses

Two hypotheses of this study are

- There will be a significant positive association between spiritual intelligence of mothers and self-efficacy and self-compassion among adolescents.
- Spiritual intelligence of mothers will act as a predictor of high self-efficacy among adolescents.
- Spiritual intelligence of mothers will act as a predictor of high self-compassion among adolescents.

Chapter 3

Methodology

Research Design

In the current study, correlational research design was used to assess the relationship between self-efficacy and self-compassion of adolescents and spiritual intelligence of mothers.

Participant and Sampling Strategy

Participants included in this study were Adolescents aged 13 to 19 (Mean Age=15.88, S.D=2.10) from Lahore and their mothers. Number of adolescents as well as mothers was 150. Data collection was conducted through convenient and snowball sampling technique. Snowball technique was used to figure out mothers with minimum M.A. because due to lack of education in their era, to find them out was a tough task. In person data collection was conducted. Data was collected during the month of February and March 2023.

Inclusion/Exclusion Criteria

Only those participants were included in the study whose religion was Islam and whose mothers have done masters as the questionnaires were in English. Only the residents of Lahore, Pakistan were included in study. Those participants who were drug addicts or who had some mental deficit were excluded from the study.

Table 1*Demographic Characteristics of the study sample(adolescents) (N=150)*

Variable	Frequency	Percentage
<i>Gender</i>		
Male	94	62.7
Female	56	37.3
<i>Educational status</i>		
Primary school	1	0.7
Middle school	44	29.3
High school	42	28.0
College	37	24.7
University	26	17.3
<i>Family status</i>		
Joint	75	50.0
Nuclear	75	50.0
<i>Mother's education</i>		
Bachelors	132	88.0
Masters	10	6.7
Doctorate	8	5.3

Tools of Assessment***Demographic Questionnaire***

A demographic questionnaire was added which included questions about age, gender, family system, class, mother's education, residential area and presence of any serious mental or physical illness.

The Spiritual Intelligence Self-Report Inventory (SISRI-24)

SISRI-24 is a 24 items scale with ranges of scores between 0 and 96. Higher score indicated high spiritual intelligence. Its rating scale is five item Likert scale. It has four subscales and some reverse coded items. Cronbach's Alpha value is .95, Average Inter-Item Correlation value is .36, Split-Half Reliability value is .94, Multivariate Skewness value is -.14 and Multivariate Kurtosis value is .01. this shows that this scale has enough reliability and validity. (King, 2008)

General Self-Efficacy Scale (GSES)

General Self-Efficacy is a scale with ten item and purposed to measure Self-Efficacy. Its rating scale is four point Likert Scale. The range of its score is from 10 to 40, higher score predicting high self-efficacy. Cronbach's Alpha value of GSES is between .76 and .90. It has a correlation with emotion, optimism, satisfaction of work. Negative correlation was found with negative emotions like depression, stress, health issues, burnout and anxiety. It is a reliable as well as valid scale. (Jerusalem & Schwarzer, 1995)

Self-Compassion Scale-Short Form (SCS-SF)

The Self-Compassion Scale-Short Form (SCS-SF) is a self-report inventory. It consists of total twelve items. It is used by adults to measure their level of self-compassion. Its rating scale is five point Likert scale. Cronbach's alphas value is 0.60. This scale an4 alternative to the original long form of scale. Structure of factors is same in both versions. Internal consistency of the scale is good. It has near perfect correlation with original form of self-compassion scale. (Filip et al., 2010)

Procedure

The permission from the higher authority of university was taken for the collection of the data. Then informed consent was taken from participants, they were informed about the 5 purposes of the research and the time required to complete the questionnaire, and their consent was taken in form of signature on the questionnaire. Their confidentiality was ensured. They were given the right to withdraw from the participation in study at any time.

The demographic sheet was filled by the participants after giving the introduction and informed consent form. The parents were asked to fill the SISRI-24 and adolescents were asked to fill the GSES and SCS-SF.

During the study ethical considerations were followed for collecting data and conducting the research. All the collected data of study was recorded and analyzed to assess the association between spiritual intelligence of mothers and self- efficacy and self-compassion of adolescents.

Ethical Considerations

Thesis Committee approved the present study of the Department of Humanities, COMSATS University Islamabad, Lahore campus. The participants of the study were informed about the objectives of the current study. Informed consent was taken from the participants of study. Participants were informed that it is completely up to them that if they want to participate or not. They are free to withdraw from the study whenever they wanted to do so. They were assured that there is no penalty of withdrawing at any point. They were told that the personal information they shared would be kept confidential and would only be used for research purposes. Moreover, the safety and respect of the participants were also considered. Participants' safety or dignity was not compromised in the research. In addition, the confidentiality and privacy of the participants was also assured.

Results

Table 2

Correlations of different dimensions of mother's spiritual intelligence (n=150) with the general self-efficacy and self-compassion of their adolescent children (n=150)

Variables	General Self-Efficacy	Self-Compassion
Critical Existential Thinking	.31**	.07
Personal Meaning Production	.58**	.54**
Transcendental Awareness	.52**	.62**
Conscious State Expansion	.49**	.55**

**Correlation is significant at the 0.01 level (2-tailed).

The table displays the correlation coefficients between different dimensions of mother's spiritual intelligence and the general self-efficacy and self-compassion of their adolescent children.

Critical Existential Thinking

General Self-Efficacy: The correlation coefficient between mother's Critical Existential Thinking and adolescent's General Self-Efficacy is .31**. This indicates a positive and statistically significant relationship. Adolescents whose mothers engage in critical thinking about existential matters were having higher levels of general self-efficacy. **Self-Compassion:** There is a weak positive correlation between mother's Critical Existential Thinking and adolescent's Self-Compassion, with a correlation coefficient of .07. the correlation is not statistically significant.

Personal Meaning Production

General Self-Efficacy: The correlation coefficient between mother's Personal Meaning Production and adolescent's General Self-Efficacy is .58**. This suggests a

strong positive relationship. Adolescents whose mothers have a greater ability to produce personal meaning in their own lives tend to exhibit higher levels of general self-efficacy.

Self-Compassion: Similarly, significant positive correlation was found between mother's Personal Meaning Production and adolescent's Self-Compassion, with a correlation coefficient of .54**. Adolescents whose mothers have a strong sense of personal meaning production are more likely to display higher levels of self-compassion.

Transcendental Awareness

General Self-Efficacy: The correlation coefficient between mother's Transcendental Awareness and adolescent's General Self-Efficacy is .52**. This indicates a positive and significant relationship. Adolescents whose mothers have a higher level of transcendental awareness tend to have higher levels of general self-efficacy. ***Self-***

Compassion: The correlation coefficient between mother's Transcendental Awareness and adolescent's Self-Compassion is .62**. This suggests a strong positive relationship. Adolescents whose mothers have a higher level of transcendental awareness are more likely to exhibit higher levels of self-compassion.

Conscious State Expansion

General Self-Efficacy: The correlation coefficient between mother's Conscious State Expansion and adolescent's General Self-Efficacy is .49**. This indicates a positive and significant relationship. Adolescents whose mothers experience an expanded state of consciousness tend to have higher levels of general self-efficacy. ***Self-Compassion:***

Similarly, there is a significant positive correlation between mother's Conscious State Expansion and adolescent's Self-Compassion, with a correlation coefficient of .55**.

Adolescents whose mothers experience an expanded state of consciousness are more likely to display higher levels of self-compassion.

Overall, the results indicate that across all dimensions of mother's spiritual intelligence, there is a positive and significant relationship between general self-efficacy and self-compassion of their adolescent children. Mothers who demonstrate critical existential thinking, personal meaning production, transcendental awareness, and conscious state expansion tend to have adolescents with higher levels of general self-efficacy and self-compassion. These findings highlight the potential influence of different aspects of maternal spirituality on the psychological well-being of their adolescent offspring.

Table 3

Summary of Stepwise Hierarchical Regression Analysis for Predicting General Self Efficacy in adolescents (n=150) with respect to their mother's spiritual intelligence dimensions (n=150)

Variables	B	95% CL		SE(B)	B	P	R ²	ΔR ²
		LL	UL					
Step 1								
Constant	19.46	14.59	24.33	2.46		.00	.09	.09
Critical existential thinking	.45	.23	.67	.11	.31	.00		
Step 2								
Constant	12.84	8.33	17.36	2.28		.00	.35	.25
Critical existential thinking	.23	.04	.43	.10	.16	.02		
Personal meaning production	.63	.46	.79	.08	.52	.00		
Step 3								
Constant	12.71	8.07	17.35	2.35		.00	.35	.00
Critical existential thinking	.23	.03	.43	.10	.16	.02		
Personal meaning production	.57	.29	.90	.15	.49	.00		
Transcendental awareness	.03	.21	.28	.12	.03	.80		

Predictors: (Constant), critical existential thinking

Predictors: (Constant), critical existential thinking, personal meaning production

Predictors: (Constant), critical existential thinking, personal meaning production, transcendental awareness

Dependent Variable: general self-efficacy

The stepwise hierarchical regression analysis was conducted to predict the levels of general self-efficacy in adolescents based on their mother's spiritual intelligence dimensions. In step 1 the baseline represents the estimated intercept when all predictors are zero. In this step, the constant is 19.46, with a standard error of 2.46. It is statistically

significant ($p < .001$). The predictor "Critical existential thinking" enters the regression equation in this step. The coefficient (B) for critical existential thinking is 0.45, indicating that for each unit increase in critical existential thinking, there is an estimated increase of 0.45 in general self-efficacy. The coefficient is statistically significant ($p < .001$). The R^2 value for this step is 0.10, indicating that critical existential thinking explains 9.9% of the variance in general self-efficacy. In step 2, the baseline is 12.84, with a standard error of 2.28. It is statistically significant ($p < .001$). The coefficient for critical existential thinking decreases slightly to 0.23 in this step but remains statistically significant ($p = .021$). The predictor "Personal meaning production" enters the regression equation in this step. The coefficient for personal meaning production is 0.63, indicating that for each unit increase in personal meaning production, there is an estimated increase of 0.63 in general self-efficacy. The coefficient is statistically significant ($p < .001$). The R^2 value for this step is 0.35, indicating that critical existential thinking and personal meaning production together explain an additional 24.9% of the variance in general self-efficacy. In step 3, the baseline step is 12.71, with a standard error of 2.35. It is statistically significant ($p < .001$). The coefficient for critical existential thinking decreases slightly to 0.23 in this step but remains statistically significant ($p = .025$). The coefficient for personal meaning production decreases slightly to 0.57 but remains statistically significant ($p < .001$). The predictor "Transcendental awareness" enters the regression equation in this step. The coefficient for transcendental awareness is 0.03, indicating that for each unit increase in transcendental awareness, there is an estimated increase of 0.03 in general self-efficacy. However, the coefficient is not statistically significant ($p = .80$). The R^2 value for this step remains the same as in Step 2 (0.35), indicating that transcendental awareness does

not significantly contribute to the explanation of variance in general self-efficacy beyond critical existential thinking and personal meaning production.

The stepwise hierarchical regression analysis suggests that critical existential thinking and personal meaning production are significant predictors of general self-efficacy in adolescents. However, transcendental awareness does not contribute significantly to the prediction of general self-efficacy once critical existential thinking and personal meaning production are taken into account.

Table 4

Summary of Stepwise Hierarchical Regression Analysis for Predicting Self-Compassion in adolescents (n=150) with respect to their mother's spiritual intelligence dimensions (n=150)

Variables	B	95% CL		SE(B)	B	Sig.	R ²	ΔR ²
		LL	UL					
Step 1								
Constant	21.90	17.08	26.78	2.47		.00	.28	.28
Personal meaning production	1.01	.74	1.27	.13	.53	.00		
Step 2								
Constant	16.32	11.24	21.42	2.58		.00	.38	.37
Personal meaning production	.04	-.42	.51	.24	.02	.87		
Transcendental awareness	.91	.53	1.28	.19	.60	.00		

Dependent Variable: self-compassion

Predictors: (Constant), personal meaning production

Predictors: (Constant), personal meaning production, transcendental awareness

The hierarchical regression analysis was conducted to examine the relationship between the spiritual intelligence dimensions of mothers and the self-compassion of adolescents. In Step 1 of the analysis, the baseline (representing the intercept) was found to be 21.90. The coefficient for the variable "Personal meaning production" was 1.01, with a standard error (SE) of 0.13. The 95% confidence interval (CI) for this coefficient ranged from 0.74 to 1.27. The significance of the coefficient (Sig.) was reported as 0.00. The R² value for Step 1 was 0.28, indicating that the predictors in this step accounted for 28% of the variance in self-compassion. In Step 2 of the analysis, a new baseline was obtained, which was 16.32. The coefficient for "Personal meaning production" changed to 0.04, with a SE of 0.24. The 95% CI for this coefficient ranged from -0.42 to 0.51. The coefficient for the variable "Transcendental awareness" was 0.91, with a SE of 0.19. The 95% CI for this coefficient ranged from 0.53 to 1.28. Both coefficients were found to be

significant, with p-values of 0.02 and 0.00, respectively. The R^2 value for Step 2 was 0.38, indicating that the predictors in this step, when added to those in Step 1, accounted for an additional 37% of the variance in self-compassion. In terms of interpretation, in Step 1, only "Personal meaning production" was included as a predictor variable. It had a positive and significant relationship with self-compassion. This means that as adolescents' mothers had higher levels of personal meaning production, the adolescents tended to have higher levels of self-compassion.

In Step 2, both "Personal meaning production" and "Transcendental awareness" were included as predictor variables. "Personal meaning production" showed a very small and non-significant relationship with self-compassion in this step. On the other hand, "Transcendental awareness" had a positive and significant relationship with self-compassion. Thus, when considering both spiritual intelligence dimensions together, it was found that adolescents' self-compassion was positively influenced by their mothers' levels of transcendental awareness.

Chapter 5

Discussion

The objective of the current study was to assess the association between spiritual intelligence of mothers and self-efficacy and self-compassion among adolescents. The current research findings elaborated that spiritual intelligence of mothers is linked with self-compassion and self-efficacy of adolescents. The findings predicted positive predictive relationship between variables. This part of the current research aims to discuss the current results in light of the previous studies, theories, and local context.

Some factors that contribute to the high levels of spiritual intelligence in mothers are universal awareness, self-mastery and spiritual presence.

Universal Awareness There has been increased interest in the relationship between spirituality and mental health in recent years. An article reviews the capacity of spirituality to benefit or harm the mental health of believers. Spirituality have the ability to promote or damage mental health. It states that universal awareness can lead to high spirituality as well as increased mental wellbeing. (Kenneth & Weber, 2014)

Self-Mastery Self-Mastery is an element of personal meaning production which is a component of spiritual intelligence. In a research, self-mastery is uncovered as a component of spiritual intelligence and it supports the running criteria for intelligence. High spiritual intelligence correlates to high self-mastery. (King, 2010)

Social Mastery As problems are faced as a state, nation or individual, complex solutions are being generated for those problems. This ability to generate solutions for complex problems is mature leadership. High cognitive development is linked to

leadership as well as spiritual intelligence. Leadership provides individual with social mastery. The result is a leader who leads from the inside out: who she is, is how she leads. (Wigglesworth, 2006)

Some factors that contribute to the high levels of self-efficacy in adolescents are competence and parents' autonomy.

Competence A study was conducted on a sample of adolescents from a suburban community. The purpose of study was to see links between different variables like competence, self-efficacy and life events. Cluster analysis was conducted and the results shown a strong positive correlation between self-efficacy and competence. (Chung & Elias, 1996)

Parents' Autonomy In a research, relationship between parents' autonomy and development of self-efficacy in adolescents was examined. Study was specifically done on late adolescents between age of 17 and 19. Little correspondence was found between parents' reports of their behavior and children's perceptions of this behavior. Furthermore, children's self-evaluations were much more strongly related to their perceptions of parental behavior than to parents' self-reported behavior. Children's self-efficacy was more strongly affected by parent's autonomy.

Some factors that contribute to the high levels of self-compassion in adolescents are isolation, self-judgment, and mindfulness.

Isolation A worldwide study was conducted during lockdown period of COVID-19 to evaluate relationship between self-compassion and isolation. The results of the study showed a seemingly strong positive correlation between isolation and self-

compassion, isolation was a positive predictor of self-compassion in maximum population. (Schnepper et al., 2020)

Satisfaction A study was conducted to measure associations between self-compassion, satisfaction, wellbeing, and burnout in community nurses. Results showed that greater satisfaction was positively associated with compassion for self and others, and wellbeing, whilst also being negatively correlated with burnout. (Durkin et al., 2016)

Mindfulness In a study, it was hypothesized that mindfulness may support adolescents through this challenging developmental stage by offering a road to emotional well-being, and that mindfulness could accomplish these effects through self-compassion. The results imply that both self-compassion and mindfulness may serve as mediators between emotional well-being and behavior, and it has been hypothesized that these two constructs interact dynamically and iteratively to increase teenage wellbeing. (Bluth & Blanton, 2014)

A correlational study was conducted in university students in Indonesia. Significant correlations were found between emotional intelligence, spiritual intelligence, self-efficacy, and healthy behavior. This study supported one of the findings of current study that spiritual intelligence is correlated with self-efficacy. (Ainiyah, 2021)

Another study looked at the connections between self-compassion, spiritual intelligence, and life fulfilment. In qualitative investigations, it was discovered that those with high levels of spiritual intelligence and self-compassion tended to apply these skills to deal with issues in their lives, ultimately feeling more authenticity, thankfulness, and

peaceful resolution. It also supported positive correlations of spiritual intelligence with self-compassion as declared in the current study. (Neff, 2002)

Another study conducted on adolescents concluded that high levels of spiritual intelligence in adolescents leads to quality life and betterment. Positive identity, planning and better decision making is also associated with spiritual intelligence. Current study is also focused on relation of spiritual intelligence with self-efficacy and self-compassion. (Banu & Hanefar, 2015)

Another study was conducted to assess the level of children's mental health based on the spiritual acuity of their parents. The study's findings indicated that children's levels of mental health vary depending on their parents' spiritual intelligence, with higher spiritual intelligence being associated with better mental health than lower spiritual intelligence. This study also supports current findings. High self-efficacy and high self-compassion are elements of good mental health. Recent study concluded that higher spiritual intelligence leads to higher self-efficacy and self-compassion of adolescents. Both results are almost same and literature supported the findings. (Fowler, 1995)

According to one study, university students often have difficulty and conflicts with their new independent routines away from their parents, which is characterized by a variety of issues. The study's goal was to find out how students at Malaysia's University Putra investigated the impact of emotional as well as spiritual intelligence, and self-efficacy on health-related behaviors. Significant correlations were found between emotional intelligence, spiritual intelligence, self-efficacy, and healthy behavior. (Zohar, 2011)

Limitations and Suggestions

The current study contains some limitations and drawbacks like all other researches. These limitations can be overcome through future researches. The study sample included only adolescents, excluding other age groups like adulthood, childhood etc. so the results cannot be generalized to overall population, it can be generalized only to a specific range of population between 11 to 13 years of age. On that account, it is suggested to conduct the same research on other groups of ages and see if the results contradict or not. On other hand, data was collected only from Lahore, it is also a huge question mark on generalization of current research. According to Trading Economics (2021), 62.84% of the population in Pakistan is from rural areas. That being so, individuals from rural areas should at least comprise 50% of the study population. Furthermore, a cross-cultural study could also be carried out by collecting data from other cultures and comparing it with Eastern culture. The findings would be more diverse in that case and could be generalized globally. Lastly, some of the data was collected through online means, this is also a limitation of the current study. Face to face meetings for collection of data is the best way to collect authentic data.

Implications

Findings of the study can be utilized for development of parenting techniques as well as focusing of spiritual intelligence of mothers. Necessary tools and strategies should be applied on mothers for enhancement of their spiritual intelligence. This will in return enhance the self-efficacy and self-compassion of adolescents.

As we know, adolescence is a crucial stage of development where one's personality is shaped. In this stage, self-efficacy and self-compassion influence the person greatly. High levels of self-efficacy and self-compassion can develop a healthy personality while low levels of self-efficacy and self-compassion can develop an unhealthy personality. As both variables are connected with mother's spiritual intelligence, so interventions must be applied for its enhancement.

Both mothers and teenagers can benefit from spiritual intelligence in the development of resilience and coping mechanisms. Mothers can function as role models and impart to their kids the value of self-compassion, efficient coping mechanisms, and resilience in the face of difficulties by incorporating spiritual practices and perspectives into parenting. As adolescents handle different stressors and transitions in their lives, these skills will be useful in the long run.

Empathy, compassion, and connection are frequently included in spirituality. Stronger bonding and healthier relationships may result from mothers with higher spiritual intelligence being more sensitive to their children's emotional needs. This can then have a good effect on the mother-adolescent's connection as a whole, resulting in greater communication, trust, and emotional support.

Future research may go new directions as a result of the study of the connections between spiritual intelligence, self-efficacy, and self-compassion in mother-adolescent relationships. For instance, researchers may explore particular spiritual practices, convictions, or attitudes that support greater spiritual acuity in mothers and investigate how these elements link to favorable outcomes in adolescence. Studies may also look at

factors that may mediate or moderate this link, like cultural influences or the place of spirituality in various family settings.

Conclusion

According to study on mothers' spiritual intelligence as a favorable predictor of adolescents' levels of self-efficacy and self-compassion, the results point to a considerable correlation between these factors. According to the research, moms' spiritual intelligence is vital for their adolescent children's growth in self-efficacy and self-compassion. First, the study shows that mothers with higher spiritual intelligence are more likely to help their adolescent children develop a sense of self-efficacy. Mothers with spiritual intelligence have the capacity to create a feeling of confidence and belief in their children's talents. Second, the study finds that adolescent self-compassion is positively correlated with mothers' spiritual intelligence. Higher spiritually intelligent mothers tend to teach and encourage self-compassion in their offspring. This caring setting encourages acceptance of flaws, self-kindness, and the capacity to deal with challenges via self-care and self-compassion. Overall, the research on mothers' spiritual intelligence as a favorable predictor of self-efficacy and self-compassion in teenagers highlights the significant influence mothers' spiritual practices and beliefs have on their offspring's psychological health. Mothers may aid their adolescent children in growing a greater sense of self-efficacy, belief in their capabilities, and self-compassion, which will result in a healthier emotional and psychological development, by creating an environment that values spirituality.

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